

Christ's Triumphal Entry

by Paris Reidhead

Paris Reidhead's sermon on Christ's Triumphal Entry emphasizes the need for transparency and brokenness in our relationship with Jesus as we recognize His humble approach to our hearts.

Scripture: Psalm 24:3-118, Zechariah 9:9, Matthew 12:20, Matthew 21:1, Galatians 2:20, Revelation 19:16

Topics: "Triumphal Entry", "Spiritual Humility"

Description

Paris Reidhead preaches on Christ's Triumphal Entry into Jerusalem, emphasizing the need for personal reflection and spiritual implications beyond the familiar events. He delves into the Old Testament prophecies that foretold Christ's entry, highlighting the significance of stripping off pretense and uncovering one's heart before the Lord. Reidhead stresses the importance of absolute honesty and brokenness before God, allowing Him to triumphantly enter every area of our lives. He challenges listeners to remove all hindrances that prevent others from encountering Christ and to serve God selflessly for His glory.

Transcript

Christ's Triumphal Entry By Paris Reidhead* Will you turn, please, to Matthew, Chapter 21. I shall read verses 1 through 11, as the account we have chosen from the New Testament concerning Christ's Entry into Jerusalem. Matthew 21: 1 to 11: "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4All this was done, that it might be fulfilled which was spoken by the prophet, saying,5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6And the disciples went, and did as Jesus commanded them, 7And brought the ass and the colt, and put on them their clothes, and they set him thereon. 8And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.10And when he was come into Jerusalem, all the city was moved, saying, Who is this?11And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

Now the events that I have just read are well known to all in Christendom. Everyone that by any degree or term calls himself Christian is acquainted with these events and these facts. And so, if I were simply to expound upon that which you know so well, it might refresh your memory and cause you to see more vividly the events. But to what spiritual profit other than that you may have experienced in the past from the same. It seems imperative, therefore, that if God is to say to us that which we need said, and would believe He desires to say, we must see past the facts to their personal implication, their meaning to you as a Christian, and to us as a church.

Is there something that the Lord has for us from this which is perhaps too familiar that will enable us to enter more fully into the Lord's plan and purpose, and provision for us. As you heard this read and followed the reading, you were impressed by the fact that at least on two, and I would say three occasions in this portion a reference was made to the Old Testament, and to prophecies that have gone before concerning Christ. It seems therefore that if we are to understand what this means to us, we do well to see the setting in which it was given.

And I am going to suggest, therefore, that we just take the time to see these Scriptures and carefully read them. The first that would be seen is in Zachariah, Chapter 9. You might like to turn back to Zechariah, and the 9th Chapter, as I read the 9th verse: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Our Lord has thus been by the prophet told of the manner of which He is to come.

Israel is pressed by her enemies, surrounded by her foes, and the prophet speaks of a time when deliverance will come. And generally the coming of a king into any community was preceded by outriders, and liveried footmen, carrying lance, and spear, and banner, with trumpeters announcing the coming of the king. And lest Israel should expect their deliverance to come this way, the prophet describes how He would come, the means by which He would enter into Jerusalem in order that there might be a preparation made on the part of the people.

And so when He did thus come, they would know that it was He. If you will turn to Psalm 118, you will find that the Psalmist also has given the very words that were used by the throng that both went before and followed after our Lord as He came into Jerusalem. Psalm 118: verse 26. Verse 25, "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." (Psa. 118:25-27) And the meaning of the word, Hosanna, is the word that you saw in this 25th verse, "Save now, I beseech thee."

Literally this is the meaning that it is to have, and we are to understand it to have. So the word Hosanna is this word, which when used by Israel on the feast of the tabernacles, when they carried palm branches, and cried out, Save now, I beseech Thee. Finally the bundle of palm branches became known as Hosannas and they carried their Hosannas; but this is what the word Hosanna

means, "Save now, I beseech Thee." And this was the cry that the people were to make as they spoke of the one, "Blessed be He that cometh in the Name of the Lord." Now if you will turn back to Psalm 24, you will find the question that was asked by those in Jerusalem, seeing this throng of people, and hearing their cries, and you may remember they said, Who is this? And thus the Psalmist saw the time when the King of Glory would come in, but coming in meek and lowly fashion, without those usual accouterments of royalty,

that He would be overlooked, unrecognized, even ignored or rejected.

And so he describes for us here in the 24th Psalm those who can recognize that He is the King of Glory, and those... the conditions by which He can be known. And the word, "Who shall ascend unto the hill of the Lord," with its accompanying answer, "He that hath clean hands, and a pure heart," testifies to us that it was known that the only ones that could know the Lord were those who came according to that which God had prescribed as necessary if they were to know Him. (Psa. 24:4) And because so many would be unwilling to meet His terms, He would come, and be unknown, be ignored, even be rejected, and the cry would rise, "Who is this? the King of Glory?" (Psa. 24:10) Who is this One of whom you speak, "root out of a dry ground, no beauty that we should desire Him." (Isa. 53:2) And thus the whole of this that pertains to the day of Christ's entry into Jerusalem has been pictured for us and presented to us by the Psalmist and the prophet.

But what do you see in the actual events that took place? Our Lord coming from Bethpage to the Mount of Olives sends two on ahead to procure for Him that which has been prophesied by Zechariah, the means by which He would ride, a meek and lowly heart, into the city that had rejected Him, and over which He was to weep so shortly, saying that it was Jerusalem that He longed for, and yearned for, that had stoned the prophets, and killed those that had been sent to them. But what do you see as they have placed their garments upon the donkey, and the Lord is seated upon him?

And then the people, sensing something that they do not understand, realizing something is taking place that they cannot comprehend, do that which is only associated with the Feast of Tabernacles, they break down branches off the road. Of course this was not done then. They had preparations from proper source, but here they have lost all sense of to whom these trees might belong. They are breaking the branches and tearing them apart, in order that they might have something to strew in the way, put in the way, as a carpet for His coming.

And then, unable to get the branches, take off their coats and their garments, and spread them on the road, pick them up after He had passed over them, and bring them back again and lay them a second time, and still another time, as they would rush ahead all the while, shouting Hosanna. What do we see in this? How does it apply to your heart? What is there that will speak to me and say, Is this pertinent to Me? Does it say something to me? Does it have something that I am to understand?

Now I do not believe that the people who did this were aware of its meaning. I think they were caught up in the excitement of something that was of tremendous importance to God, and great significance to the few whose minds and hearts had been illuminated by the Father, but most of them were not aware of what was happening. They were simply doing as others were doing, and following in the pattern of the time. They may have been given by the Lord, (This we will allow.) a certain sense of the appropriateness of what they were doing, which often happens.

But we are seeing it now with 19 hundred years and more of retrospect. We are viewing it in the distant past. Our Lord allowed this. He did not forbid it. Why? Why was He willing to have them take the palm branches and lay them in His path, and their very garments over which He was to ride? Because in it is a picture of the manner in which the Lord Jesus comes to any heart, to every home, and to any church. Garments often conceal deformities, conceal malignities, and they are the source of pride and vanity.

And we know that in our land, and day, and culture, the fashion industry is probably one of the largest parts of our economy, as built in obsolescence as a very part of the garments that are produced and sold.

Not that they are going to wear out, but that they will have lost their value and will be marked for discard, because they are no longer fashionable. All of this is implicit in the garments, though we must remember that fashion as such is unknown to the Jews who for centuries used identically the same garments.

So I am not implying that. But I am saying that the only way that Jesus Christ can ever make His way into a heart or into a home is when there has been an absolute uncovering of everything that can be concealed, and everything that can be hidden. And thus as He allowed the people to take their garments from their backs, and smooth them in the way, and spread them before Him, He was saying, It is to be understood that the only way anyone will ever know Me, the only way that anyone will ever understand who I am, or why I have come, is when they meet Me in absolute willingness to uncover themselves, their inner hearts and their spirits, and disclose the degree, and the extent, and the nature of their need. How sad it is that our generation, and generations before us, and if He tarries, that will follow us, will not see this. Our Lord has

no problem in meeting needs; He is able to meet them quite readily. He has all the grace, and all the wisdom, and all the power necessary for every need. The only thing that deters, and hinders, and impedes His working is the fact that men and women are unwilling to make known their need. They will cover by pretense. They will cover by some kind of fiction. They will cover by some assumed attitude their deep need, and will not honestly face this. And He has said to us as clearly as we can read the pictures of the past, that the only one who can know Him, the only one who can experience that for which He has willingly left Heaven, and come into the world, is the one who is willing to just simply take of all that covers and all that hides, and all that obscures, and cause his heart to be bare and open before the Lord.

The garment is but a symbol to me of that which is necessary if you are to meet God. And how strange it is that you and I, even though we have known Him savingly, and have passed from death to life, will often go through years of life, to a large degree useless, and fruitless to Him, because we have been unwilling to face ourselves, and face our need, and face our weakness, and face our sin, and face the things that God knows all about. Why is it that we are willing to make the days of our years to pass with so little fruit for His glory?

Is it because we are not prepared to take off the garment of our pretense, or the garment of our make believe, and simply face the Lord openly? And He has said to us that His going must be upon the fact that those who know Him realize that they need cover nothing with Him. Isn't it marvelous that somebody loved us when He knew the worst about us. Isn't it wonderful that there is someone that you do not have to pretend with, you do not have to put up a face, or a front, or a facade.

You can be you, with all the stark, grotesque, horrible needs of the human heart. He knows them. He knows them. You do not have to pretend with Him. You do not have to try to be something you are not with Him. You say, Has He given me a license to go on the way I am. Oh no. No, not at all. That is not what He is doing. But He is saying, I have known the worst about you. I have known all those deep, hidden caves that you do not want anybody to find out about in memory, or in attitude, in thought.

I am perfectly willing to deal with you on the basis of what I know you to be. Oh, won't you come to Me. Just slip off all the pretense, and all the make believe, and the camouflage, and just face your heart. This is not to destroy you, this is not to twist you, and warp you, and this is to bring you to that place where the touch of His love can go down into that hidden crevice of your heart that where monsters lurk there can come healing and cleansing. But He asks this of you, He asks this of me, that I am going to be honest,

transparently honest with Him.

This is the way of His going. When I become honest with the Lord, absolutely honest. This is my need, this is my heart. Then God can work. And He can enter in triumph into the place where there has been such failure. And on how hard it is. How often, how often people after years and years of ineffectual Christian life, finally come to the place of brokenness, and come to the place of the Cross, come to the place where they are prepared to say, Well Lord, this is what I am. And He has known it all the while.

And because they had not faced it. Now what manner has He made, what means has He made or producing this effect, this glorious change in your life? Where is He going? He is riding on right to the Cross. This is the means; this is the day of the Paschal Lamb, the 10th day, the day the Paschal Lamb was set aside. And as He comes in, in a sense He is saying to my heart this morning. Oh, you need not fear to be honest with anything that I will ever show you about yourself. I have seen it, I have known it, I have known you and I have loved you, and I have made full provision; because, you see, I went to the Cross for you.

I took you with Me to the Cross. I died for you, and you died with Me. And now if you are prepared to see that this is who, and what you are, then remember I knew this was who you were and what you were. And I took you with Me to the Cross, and oh if you are just willing to come as you are, remember I knew you as you are, and I have met your need. And so there comes this openness, this lack of... no longer necessary to submerge, and push, and press down, and ignore, and... but to honestly deal with one's heart.

Here it is. They just took their garments off, and spread the down, and said, Lord, ride right over. And He did, and He rode right over it to the Cross. And if you are prepared to say, O Lord, this is me, this is my heart, this is my mind, this is my spirit, this is what I am, well then He has already done that, He has already made provision, He has already seen this, and He is willing to meet you. But there is something else. They broke off palm branches, and the branches of trees we are told, and spread them in His way.

And again we see that it is not only the stripping off of pretense, and make believe, but it is absolute brokenness. The only thing they could spread in His path was broken, It says, "A broken reed, I'll not break; and a smoking flax, I'll not quench." (Matt. 12:20) The broken heart. And the very fact that they tore and ripped the branches from the stem from which they grew, and brought these broken branches and laid them there is a testimony again to us that brokenness is the finest flower of our

lives, and the finest talents, and the finest of all we are and have, presented brokenly before Him, allows Him to move in with something that is so wonderfully of Him, so marvelously of Him. You know the Lord loves you so. You know what He is going to do with you, if you really insist on it. He is going to let you succeed to some degree, some of you at least, in your chosen path. He has done that with a lot of us. He has given us the desires of our heart. But you know what happens when He does?

When He has given you the very thing you thought was so absolutely essential for your happiness that you never could be complete, or whole, or satisfied without this thing, you know what is going to happen? You are going to look at it, and you are going to say sometimes, This is what I wanted so, this is what I paid such a big price for? This? This was what allured me, and in a sense drew me from Him? And these years I have squandered in something so little, and so mean as this.

Yes, this He does to some degree, I suppose for all of us. Until finally He has brought us to the place where we look at the things which were in competition with Him for our hearts, and you know what we do?

You take the branch of the thing that you cultivated, and nourished, and tended, and it has grown, and it is broken. And you lay it before Him. Again it is the cross. Again it is the cross. How many things there are? We are willing to embrace the cross as a theory, we are willing to embrace the cross as a principle, but oh when it becomes pertinent, when it applies to your job, when it applies to your position, when it applies to possessions, when it applies to some person, oh, this is different.

Now Lord, I believe in the cross as a theological fact that when Christ died I died, and I want to promote this, and teach this. But Lord right now I want this to grow, and I will nourish it, and after a while it grows, and pretty soon the Lord says, Now the cross. You remember we have been talking about the cross, and you have been nourishing this plant. And you look at this plant that has cost so much, and you say, That? Why that does not seem nearly as important to me, Lord, as it used to.

And so down comes the branch, there cuts the cross, and you spread it in His way, and He can move into this area of your life. Put it this way. You are only going to know the Lord in that continuous fellowship with Him to the degree to which you see that He is supreme over all plans, and all purposes, and all programs, and all possessions. Then He can in triumph enter these different new areas of your life to which to some degree He has been excluded. You see everyone wants an experience.

I am sure I speak to people who have given evidence of this. Everyone wants an experience with God that is going to finish the matter. Oh if we could just have an experience with God where it is over, it is finished. Cross? Certainly I am ready for the Cross; Cut Lord, then put it in its scabbard, and I am cut, it is done, and it is finished. Oh, how nice! I do not know of anything like that. I do not know... I am sure the Word does not teach anything like that. It is not that, but you see it is every step the Lord takes He takes over the broken branch again.

He just moves that way. It is not something that you settle back here at 25, and then you can say, Well back there at 25 I saw the Cross, and my union with Christ in death, and I died; and hasn't it been wonderful since I have been able to go on and live my life, and this is finished, this is a fact. It is like someone who thinks that a believer is someone that believes for five minutes, and then he is fixed up with a hell insurance policy, and he can lapse back into unbelief for the rest of His life.

No. A believer is a believinger. He is someone that keeps on believing, that Christ is who He says He is. And because He is who He says He is, and He has done what He has done, then we are moving into every experience on this basis. Every step He takes He has to take on this same relationship. And so it is that it is not just something that you decide at a moment when you have insight to the fact that when Christ died you died; it is that you meet every tree along this path with this same attitude.

Down comes the limb. Strip off that which is its glory, and lay it in front of the Lord Jesus. For He is so supreme in all He is that nothing else can compete with Him or contest with Him. And moment that you allow Him to go by, and gaze at the tree, and say, I don't want to mar the symmetry and the shape of this honor, and this position, I do not want to endanger it. Ah that moment something very, very costly has happened in your heart. But as He moves, you move, and there is this, again the Cross, again this attitude of union of Christ in death.

Now what does He do? What is the effect? As we come into Jerusalem, we find that He came to the temple. What is He going to do? And again I am going to apply it to you. Well first thing He did was to cast out of the temple all who bought and sold, and who profited from worship. To me this means that from this point on that you see who He is, and what He has done, and what has happened to you in union with Him,

you are no longer going to serve God for what you will get out of God, no longer is He going to be a tool for your promotion and your success, and your advantage.

But you are going to be simply an instrument. You have discovered this, you have seen this, and you have brought yourself to the place that you are the one upon whom He rides, and King, O King Jesus, ride over my heart, my hopes, my fondest dreams if it can be to your glory. And all the money changers are going to be cast out. No longer are we going to serve God for profit. This is the first thing that is

going to happen when He comes. The idea that it is good policy to serve the Lord, and it is to our advantage to become a Christian, and you become a millionaire if you tithe, and all the other axioms that have been accepted so uncritically by our generation, are going to be exposed for the dishonest things they are. And the hearts of those that have seen Him, and have been able to cry out, Save us, Lord, Hosanna, and have been willing to take their garments, and brokenness, and spread before Him limbs from the trees of their ambitions, and their plans and lay them before Him, are going to find that when He gets to their heart, He is going to take all personal motive in using God for their own effort away.

No longer are we going to think, Is it good policy to serve the Lord. He is going to be the end of our being, and we are not going to try to use Him for some secondary advantage, but our only concern is going to be His glory. And He overthrew the tables of the money changers. These that were willing to use their position for their own advantage. No longer is this going to be the case. And then we see that He threw down the seats of those that sold doves. And we won't longer be standing in the way of the worship of the poor; the doves which were in the field were available so that anyone in Israel would have a sacrifice that was acceptable to God.

But men were prepared to take their little doves into their cages, and say, You can't bring a dove in from the field. You only can have the clean dove. And so the poor whom God intended there to be available, an offering, even the poorest of the poor, now they have been thrown down, the seats of them that sold the doves, and so it will be that you, discovering that in your heart and life have been those hindrances that have stood in the way of those that are poor, and naked, and wretched and blind, from meeting Him.

You are going to deal with that, attitudes that you may have defended in the past, you are going to have to dispose of because they have stood in the way of the poor finding the Lord Jesus, practices -- maybe they weren't wrong in themselves, maybe they were not things that were going to be... affect your relationship to God, but they stand in the way of somebody else meeting the Lord. When God has done in your life the thing that He wants to do, then you are going to be tenderly concerned about the poorest of the poor, the naked and the blind, and you are going to so conduct yourself that nothing will hinder their coming to meet and to know the Lord.

And finally we find that as He was there in the Temple and made the scourge, and having driven out those who bought and sold, and those who were money changers, and who sold doves, that the blind and the lame came, and He healed them. Listen, our wonderful Lord is seeking entrance back into the church. This church. It is going to be costly. We cry, we want revival. My dear, we can have revival. We do not have to vainly crawl against the heavens, as though God were not willing to meet us.

No. We do not have to plumb the depths to find some mystery that has been hidden from us. No. You know when you can have revival? When you are willing to take off the coat and spread it in front of the Lord. It covers failure, it covers indifference, it covers lovelessness, it covers prayerlessness, it covers selfishness, it covers vanity, and it covers pride. Take off the coat, the coat of verses, and the coat of

doctrine, and the coat of theology, and the coat of service, and the coat of activity, and the coat of tasks, and you spread it out -- expose yourself.

O God, meet my need. Revival never comes until you become concerned about the things that were easy to cover that nobody could discover that you had them. That is when God is able to ride triumphantly into your life. So do not talk to me about revival, We are going to have all night prayer meetings to pray for revival. You do not have to persuade God, as though God had scales here, and His indifference on one side, and the prayers of the people on the other, and when we get enough prayers we will overcome His indifference, and blessing will come.

No, that isn't it. That isn't how it comes. It comes when you are prepared to strip yourself, and break yourself before the Lord. When I am prepared to deal with my heart, when I am prepared to open myself before the Lord, and my spirit's pride, indifference, and callousness, and lovelessness, and prayerlessness becomes as heinous to me as it does to God. "Who shall ascend unto the hill of the Lord? He that hath clean hands, and a pure heart, who has not lifted up his soul unto vanity, nor sworn deceitfully.

He it is that shall receive blessing from the Lord." (Psa. 24:3-5) The blind and the lame cannot come, because of the garments that we have put on that cover that which God wants to deal with, and we have not been willing to strip ourselves. You can always tell when revival comes, because people open up to each other and to the Lord. They aren't trying to conceal any more. They are not trying to cover any more. They want to be clean. And what was little and inconsequential now becomes enormous horrendous and horrible.

It has to get out. You can always tell when He is coming in, when He is riding triumphantly into a home, into a heart, into a church, and branches of our activities and of our program, and of our plans and our interest, and everything that seemed to be of such a lovely planting is stripped and broken, and is spread out in front of Him. Lord, it is not these things that measure or matter. It is just Thy going, just Thy going, moving into my life, moving into my home, moving into the church. What does Christ's Triumphant Entry mean? Well you know what He has to

triumph over, don't you? You know with whom is His conflict? Oh it was Satan. Yes, but He won that battle. There was not any problem with that battle. You know the battle where the conflict is? You know the only one that can keep Him out of Jerusalem. All hell could not do that; all Israel could not do that. You know the only one that can keep Him from the place that He has purchased with His Blood? Do you know? You. You. And if you want the triumphal entry into your heart it is going to be costly.

The Jews did not know what they did. They took off their coats, caught up in enthusiasm. This cannot be just that matter of just mass enthusiasm. This has to be a very personal matter, a very deliberate matter, and anything that has covered your need, and obscured your own honest dealings with yourself has to come off. O God, it is me, it is me standing in the need of prayer. In my heart this is my need. And all the things in which our pride has rested, all the achievements, and all the accomplishments, everything that like the palm holds its branches in such arrogance and vanity, stripped off and laid before Him until we come to one place.

There is only one measure of success that any Christian can ever have. Have I been to the Lord Jesus the vessel that He could use? Now if I am anything else than that I am a signal failure. The only measure of success in the Christian life is the measure that Paul gave us. I, "I am crucified with Christ. Nevertheless I

live, and yet not I, but Christ liveth in me." (Gal. 2:20a) And this is where He is pressing, and this is where He wants to come, and this is the entry that He seeks, where you will just strip, and break, and bend and bow, and He can ride triumphantly into your heart, and life and you become just a vessel, just a vehicle to reveal how wonderful He is.

Then sinners will be converted, then the blind and the lame will come and receive their sight and be healed, and those who have never walked will walk. Yes, this will happen. The dead shall live raised from the death of sin by the power of God. And this is what He asks for, this is what He is saying, this is what He is showing us. But it all comes right back to me, it comes back to you. It comes back when I see Him. O how easy it is to say, Hosanna, save us, Lord. How easy it is to say, Lord Jesus Christ.

But you know how hard it is to reach down and take off everything that has covered me, and so I am exposed, and I am open, and spread it down. How hard it is to take the things that have given me my sense of status and security, and achievement, strip them off and lay them there. How hard it is to live that life where I do not count, but He does, and my whole reason for being is the glory of Christ. But this is what He asks for, but this is what it costs. But oh the results, the blind and the lame receive their sight and are healed, and in other words, He was glorified, in what He was able to do.

O I long to see my life and yours, ours together, the Lord riding triumphantly in every part of us, so that the blind shall receive their sight, and the lame will be healed, that these who know not Him will come to know Him whom to know is life eternal. As we go into this season, let us put ourselves on that road, our cloak, the branches of our hearts, and say, O Lord Jesus, ride in to every area of my life. Shall we bow in prayer. How much more there is, our Father, Thou dost want to do than we have ever allowed Thee.

Just as Jerusalem broke His heart when He cried, "How often I would have gathered Thee, and you would not." (Matt. 23:37) We look down into our homes, and our hearts, and our lives, and the church, and how our Lord must weep again over this which is His Temple of dwelling, His place of dwelling, the Church, and even the heart which He has said is the Temple of God. And He finds there so many motives, money changers, dove sellers, how many motives there are that are other than for His glory and for His praise.

How many things in the life that are covered by our pretense and by our profession, our activity. Our God, that we might be to Him today people utterly open and transparent with the Lord, bring all the dear and precious things, just in brokenness, to lay at His feet, allowing Him to drive from mind and heart, and the deepest part of our being, every motive that is less than for His glory, just to allow Him to come to what He has made, and purchased, and be to us, "the King of Kings and the Lord of Lords." (Rev. 19:16) We hear again the Word, "Lift up your gates, be ye lifted up, ye everlasting doors, and the King of glory shall come in." (Psa. 24:9) O how we long for Him to come in, in all His purity, in all His loveliness, and beauty and power that through our ministrations, and through our lives, and our homes, and the preachment of the Word, and all that we are and have, He will get the glory that He deserves.

And so, Father, as we view this again, and seek to relate ourselves to it, let the Spirit of God press us each to our own personal meeting with Him. For He comes not only to us corporately, but He comes to us individually, and asking if we are willing to meet Him on His terms. We ask, Lord, that somehow the impressions thou art making now, and the meditation that will follow from it, will be the means of allowing Him from us what He wants and needs, longs for. In His worthy Name. Amen. * Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Morning, April 7, 1963 by Paris W. Reidhead, Pastor. ©PRBTMI 1963

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